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Stages of Development of Intergeneration Relations in the Christian Religion

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A B S T R A C T
Generations and problems between them are based on the fact that they have a deep history. This phrase "generation problem" refers to the relationship between elders and younger ones, and the mistakes and shortcomings that can be made in the ability to compromise with each other. Researchers who have studied conflict between generations in different periods have concluded that the constant presence of conflict often leads to socially beneficial growth. The younger generation is formed under the influence of a changing social environment. It comes into conflict with things that have lost their necessity in modern society, and as a result determines the next path of development. That is, the conflict of generations helps the development of society, ancestors and descendants to enter a new historical situation.

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Problems between and between generations are based on the fact that they have a deep history. This phrase "generation problem" refers to the relationship between elders and younger ones, and the mistakes and shortcomings that can be made in the ability to compromise with each other. Researchers who have studied conflict between generations in different periods have concluded that the constant presence of conflict often leads to socially beneficial growth.

Russian writer Ivan Sergeevich Turgenev (1818-1883), who lived and worked in the second half of the 19th century, wrote his novel “Fathers and Sons” (“Fathers and Sons”) about the conflict of generations and the problems associated with it, and solutions to them. » was dedicated, and the author simultaneously revealed the conflicts of that time using the example of the characters of his work.

It is known from history that each generation evaluates the period in which it lived as a high example. Therefore, the older generation considers itself to have much more life experience than the younger generation. The younger generation is formed under the influence of a changing social environment. It comes into conflict with things that have lost their necessity in modern society, and as a result determines the next path of development. That is, the conflict of generations helps the development of society, ancestors and descendants to enter a new historical situation. The younger generation, in turn, is critical of the older generation's opinion of them as young, superficial people who do not take their opinions into account.

Therefore, in many cases of their reproaches, advice and instructions, unforeseen situations occur. The older generation views this aspect as disrespect and disobedience, while the younger generation perceives it as pressure and despotism.

The older generation always looks at the younger generation with suspicion and experience. The younger generation, in turn, believes that their elders do not take them seriously. Young people have the feeling that their elders always treat them like children, and since they no longer consider themselves as such, they develop a feeling of indifference to the wisdom of their elders. What kind of wisdom is this, the younger ones think, if the older ones simply do not want to understand the younger ones. As a result of all this, elders perceive many of the actions of young people towards them as disobedience and disrespect, and youth, in turn, perceive many of the actions of elders as despotism and oppression. The older generation views this aspect as disrespect and disobedience, while the younger generation perceives it as pressure and despotism.

According to Western researchers, the era in which a person lives is reflected in his national and spiritual value system. This chain of values helps a person throughout his life to determine the standards and criteria of what is good and what is bad, what is right and what is wrong. When a person turns ten years old, a value system and moral outlook are formed. This will be important throughout his life.

According to the Christian faith, when a person is baptized, he becomes a person with a completely new worldview and receives the grace of the Holy Spirit. But a person needs to work on his negative qualities and reform them throughout his life. Therefore, the problem of generations is also an important issue for the Church. Today, modern churches represent four generations and unite them in one purpose.

Generations of the Church

Generation of difficulties. Those born in the 1930s and 1940s are the generation of difficulties. Because they witnessed all the hardships of the war and post-war reconstruction. In those days, they required strict discipline, hard work and dedication to survive. Therefore, representatives of this generation value peace and stability. They condemn extravagance and luxury. They show special respect for the church and are distinguished from others by their piety and piety.

Baby Boomer Generation. This is the generation born in the 50s and 60s, during a stagnant period of social reconstruction and reform. It was a period of economic growth and space exploration. It is not for nothing that those born in these idealistic times emerge as strong leaders. In America, this generation is called baby boomers. These people are enthusiastic and ambitious. At the same time, the immorality and weakening of culture that reigned in the 60s also had an impact on the life of the church. This generation in the church is currently actively and effectively working to build mega-churches in many places.

Generation X. This generation is the generation of the 70s and 80s, and most of them are the heirs of the previous generation's division. Representatives of this generation negatively evaluate the opinions, life experiences and activities of the older generation and prefer self-will and independent behavior. They welcome news and change. They are distinguished by independent thinking and worldview. Therefore, members of this generation are trying to introduce new forms of church worship, organize new small groups and make changes.

Generation Millennium. This generation was born in 1990-2000. They are distinguished from representatives of the previous generation by intellectual maturity and high potential. This generation is a generation that grew up under the influence of rapidly developing methods and technologies and pressures that threaten society, such as terrorism, extremism, non-traditional culture. This generation is significant in the life of the church from a young age due to its high level of activity and passion for service.

In conclusion, we note that all generations have their own different opinions and worldviews on the life and work of the church. Therefore, sometimes contradictory differences are felt between different generations. According to the older generation, these contrasting differences are manifested in:

1. *Prayer (Divine service).* The form and order of prayer differs among different generations. For example, the older generation prefers to sing church hymns with a piano or piano, while the younger generation prefers to sing hymns with the help of electric guitars, keyboards and percussion instruments, they use rock, jazz rhythms and elements in their hymns. The younger generation often likes to sing congregational chants at church services, while the older generation likes to sing choral

songs. The younger generation wants to use wine glasses for the ceremony of tasting bread and wine (Communion), while the older generation supports the use of traditional vessels.

2. *Sermon.* The older generation prefers the traditional three-part style of preaching, based on the rules of homiletics, while the younger generation prefers more practical styles of preaching: life examples, humorous anecdotes, stories.
3. *Evangelism*. Older generations in America were not aware of much news regarding the gospel (evangelism). Since they did not know English well, they had problems spreading Christianity. The younger generation knew the language well, but did not have sufficient skills and experience. When it comes to evangelism, the younger generation often chooses forms that are unconventional to the older generation, such as evangelistic bike tours, evangelistic football, etc.
4. *Appearance*. The issue of appearance has always been a hot topic causing debate between generations. Young people of the Slavic churches face many contradictions when choosing their appearance. Among Christians of the older generation, young people who enter church without a headdress, in unconventional clothing, excessive jewelry, makeup, and hair coloring are critical of young people. Surprisingly, similar conditions are sometimes observed in young men.

According to the younger generation, there are disagreements and conflicts between the older and younger generations in the following aspects:

Representatives of the older generation do not take into account the words of the younger generation. This is one of the most common problems. Representatives of the older generation of the church often face various problems when communicating with young people. For example, older church members want to share experiences with young people, provide guidance, and pray together. They expect this initiative from the younger generation, but the problem is that they do not have good relations with the older generation. However, representatives of the older generation are always ready to provide them with practical assistance.

The older generation does not want to solve the problem of the English language. For the younger generation of Christians growing up in America, English is their first language. Therefore, they want to use it in services for preaching and singing, but for the older generation this issue is very painful, since they strive to preserve Russian culture and language. Perhaps the solution to this situation is to create an English-speaking group in the church. After all, the problem is not that young people do not understand the Russian language, but that many young church members find it difficult to preach and pray in Russian.

Biblical principles. The answer to these seemingly insoluble problems is actually reflected in the Holy Scriptures: “Do not rebuke the elders, but admonish them, as your father did...” (1 Tim. 5:1-2). principle.

According to the Book of Acts, the Apostle Paul was a great apostle who worked more than other apostles for the cause of Christianity and was the founder of Christian theology. He cleansed the church from the restrictions of Judaism and helped spread the preaching and teachings of Jesus Christ throughout Europe. That is why he received the honorary status of “Apostle of the Nations” (“Apostle of the People”). Since Paul was raised in a Jewish family, he initially acted as an enemy of Christianity. But his journey to Damascus completely changed Paul's life. After he achieved divine salvation, he began to be valued as a great apostle who served the cause of Christianity much. Timothy was the most faithful disciple of the Apostle Paul and the first bishop of the Ephesian Church. The Apostle Paul loved him very much and in his letters praised his faithfulness and intelligence. In chapter 4 of his letter to young Timothy, the Apostle Paul said that one must be very careful when giving advice and reproaches to the elderly, and also gave various instructions on this matter. In particular, (1 Tim. 5:1-2) part of the Bible principle called “Human Relationships” contains instructions for showing respect and kindness to older people. The need to treat an elderly enlightened father as a father and to show love to an elderly mother as a mother was also emphasized.

Cicero, a Roman politician and philosopher, wrote: “It is the duty of a young man to respect his elders and follow their advice and recommendations.” Since young people are inexperienced, they need advice and guidance from older people. This is one of the needs that young people will benefit from.

The ancient Greek philosopher Aristotle in his work "Nicomachean Ethics" also wrote the following: "We must show respect and honor to elders, appreciate their age, treat them well, and do not spare their help." This is the duty of humanity..."

In Christianity, the concept of "value" appeared in the mid-20th century. During this period, axiology was formed in Western countries as a science that studies the most important ideas of values. That is why the concept of value in Christianity began to be seen as a complement and at the same time a reformer of these ideas. It is known that educational activities are carried out by parents not through didactic influence on the child, but through the manifestation of personal behavior, the direction of interests and needs, as well as by creating a certain psychological environment in the family. On this basis, we determine the family's educational strategy through its value system. Based on this theoretical framework, the following main elements are included in the classification of family values:

1. marriage values;
2. values associated with the democratization of family relations;
3. parental values, i.e. values associated with the proper upbringing of children;
4. values of family relationships;
5. values related to self-development;
6. values of relationships outside the family;
7. Values of professional employment.

Important elements of family values are especially evident in the direction of Orthodoxy. These values are reflected in behavior and its forms, which are passed on from the older generation to the younger. For example, in a Christian family, the husband is seen as the fortress of the home, and the woman is revered as the guardian of this fortress, and children are obliged to obey and respect their parents. Also, a child born into a Christian family was required to acquire worldly knowledge consistent with national values, participate in church services every Sunday, and improve his religious literacy.

That is why direct relationships between generations occur primarily in the family as the primary group. Various conflicts in the family are considered intergenerational conflicts, and their basis is the collision of the roles of interests, values and statuses of generations - the subjects of the conflict, that is, individuals, social groups and communities. In 2018, a special survey was conducted among Christian families in Moscow to find out the causes of intergenerational conflicts and the following results were obtained: living in cramped living conditions (40%), lack of mutual respect and compromise (50%), financial problems (42%), deviant behavior (50%), negative consequences of family decisions (31%) and others. The listed intergenerational conflicts manifested themselves in various forms: concrete or secret, psychological pressure, emotional alienation, violent physical actions, financial crises, chronic quarrels, rough treatment and irresponsibility, etc. The stability and current state of the family is also influenced by the following factors: low family income, lack of private housing, young people's unpreparedness for family life, ignorance of the spiritual foundations of family life, inability to resolve conflicts, etc.

Currently, a number of legal documents have been adopted on the legal regulation of disputes between generations in the family. Including the Constitution of the Russian Federation (1993), Family Code (1995), Civil Code (2001) and other codes, federal laws, regulatory legal documents.

In conclusion, given the serious impact of problems existing in families today, it is obvious that in order to ensure that the family is the backbone of the country, it is necessary to create a healthy generation in all aspects of life. future, the need to set problems and solve them remains an urgent task today. After all, the experience of exemplary families and the advice of specialists are important for the stability, peace, health and well-being of the family.

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